VALIDATION OF THE MULTIGROUP ETHNIC IDENTITY MEASURE FOR AFRO-CARIBBEAN-AMERICAN COLLEGE STUDENTS

A Dissertation

by

KEISHA VENICIA THOMPSON

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

August 2011

Major Subject: Counseling Psychology

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Approved by:

Co-Chairs of Committee,	Linda G. Castillo
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ABSTRACT

Validation of the Multigroup Ethnic Identity Measure for Afro-Caribbean-American College Students. (August 2011)

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The purpose of this study was to validate the Multigroup Ethnic Identity Measure (MEIM) on a sample of Afro-Caribbean college students. Participants were drawn from a larger national study on culture and identity collected at 26 universities from across the United States. Students included in this sample were either born in a Caribbean country, or had one or both parents from a Caribbean country. The students completed various measures of culture and identity. The ones utilized in this study were ethnic identity (Multigroup Ethnic Identity Measure), self-esteem (Rosenberg Self-Esteem Scale) and depression (Center for Epidemiologic Studies Depression Scale). Analyses were conducted using the Statistics Package for the Social Sciences and AMOS (SPSS for Windows Version 16.0.2, 2008). A confirmatory factor analysis was utilized in order to confirm the hypothesized factor structure of the MEIM with this sample in terms of goodness of fit. Correlations to determine the internal reliability and construct validity of the MEIM and multivariate analysis of variance to determine group differences within the sample were conducted. Additionally, criterion validity was examined between the

MEIM and measures of self-esteem and depression. The results of this study indicate that the MEIM is a two factor structure for Afro-Caribbean college students. The results suggested adequate to good internal item consistency on all measures utilized with this sample. With regard to concurrent validity, the relationship between self-esteem and ethnic identity in this sample wasn't as remarkable and supportive of past research where there has been a more distinct and robust relationship. There was a statistically significant positive correlation with the affirmation subscale and depression. This was not true for the total MEIM measure and the exploration subscale. Ethnic identity does not have the same relationship with self-esteem and depression as it has in previously studied Black/African American and minority populations in the United States.

DEDICATION

For my family and all those whose shoulders on which I stand

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Booker T. Washington said, “I have learned that success is to be measured not so much by the position that one has reached in life as by the obstacles which he has had to overcome while trying to succeed.” I would add that it should also be measured by the people who help you along the way. I am overwhelmed by the gratitude that I feel towards the individuals who have helped me to reach to this point in my educational journey.

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CHAPTER I

INTRODUCTION

The Multigroup Ethnic Identity Measure (MEIM) is a widely used instrument on adolescents and adults representing diverse ethnic groups (Lee & Yoo, 2004). The construct of ethnic identity as used in the MEIM is defined as a common phenomena across diverse ethnic groups, which include self-identification as a group member, a sense of belonging, and attitudes toward one's group (Phinney, 1992). Despite its wide usage, there is a paucity of empirical knowledge about the structure and measurement of the MEIM with respect to specific ethnic or racial groups (Fischer & Moradi, 2001; Lee & Yoo, 2004) such as Afro-Caribbeans. This paucity of research reflects larger problems in the racial and ethnic literature: inadequate measurement of the construct of ethnic identity, and disagreement in the psychological literature between the constructs of ethnic and racial identity (Cokley, 2007) . Ponterotto and Mallinckrodt (2007) challenged the field of counseling psychology to carefully reexamine the interrelationships between theory, measurement strategies, and instruments of racial and ethnic identity.

Within the field of counseling psychology, theory as it relates to racial and ethnic identity development has advanced, but there has been a failure to advance the methodology (Ponterotto & Mallinckrodt, 2007). The lack of research on the ethnic identity of Afro-Caribbean college students is a case in point of the failure of the field to reexamine existing theory and measurement strategies. Multicultural theory and

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This dissertation follows the style of *Journal of Counseling Psychology*.

literature has moved from Black and White racial comparisons, to focusing on the cultural experiences of minority culture and its implications such as acculturation and within group differences (Ponterotto & Mallinckrodt, 2007).With the exception of some dissertation studies, there has not been a generation of knowledge, studies and publications about Caribbean college students in the United States (Buddington, 2002; Burrell-McRae, 2009; Douglas-Chicoye, 2007; Edwards-Joseph, 2009). It is possible that this population may often be subsumed under the African-American or Black population in research studies. Janet Helms (2007) observed that other than to say that participants "self-identified", researchers do not adequately describe the racial or ethnic composition of their samples. They also tend to assign participants to a racial or ethnic group without demonstrating how the assignment was determined (Helms, 2007).

Ponterotto and Park-Taylor (2007) suggest to researchers that it may be wise to disaggregate data from individuals and groups who may share the Black designation but vary in terms of their identities and experiences in the United States. For example, Cokley (2005) explains that specifically for African Americans, the development of racial or ethnic identity is a result of their minority status. As will be demonstrated later in the literature review, many individuals and populations of African descent outside of the United States do not have minority status in their countries of origin. As a result of this significant distinction, it is possible that the construct of ethnic identity as defined and measured by the MEIM may not be accurately measured and defined in Afro-Caribbean college students in the United States. The purpose of this proposed study is to validate the MEIM on Afro-Caribbean college students. The results of this

investigation should provide information about the valid use of the MEIM as a measure of ethnic identity in this population. Results of this investigation will contribute to the psychological literature and inform practice as it relates to this growing population. It will also offer insight into ethnic identity development in Afro-Caribbean individuals in the United States.

CHAPTER II

LITERATURE REVIEW

Introduction

Due to increased migration, the Caribbean population in the United States has grown exponentially over the past 44 years. Immigration from the English speaking islands of the Caribbean and Haiti grew substantially after the change in immigration laws in 1965 (Waters, 1994). According to the 2009 American Community Survey 1-Year Estimates, there were 2,540,251 West Indian (Caribbean) non-Hispanic individuals in the United States; the vast majority of these being of African descent (U.S. Census Bureau, 2009). Of this number 820,150 are enrolled in educational institutions. While some first generation immigrants choose to pursue higher education, others sacrifice and work for the second generation to do so.

It is with greater frequency that Caribbean students are enrolling in the nation's higher education institutions. The 2009 American Community Survey 1-Year estimates that 40.4% of Caribbean individuals over the age of 3 are enrolled in college or graduate school (U.S. Census Bureau, 2009). Of the greater population over the age of 25, less than 20% do not have a high school diploma. Even so, Afro-Caribbean students are underrepresented in higher education. Afro-Caribbean students are rarely identified or mentioned in research on Black college students in terms of their overall adjustment and achievement. These students are also not included or identified in research concerning immigrant or international students. Unlike those of other immigrants, they encounter a higher education system in which they are a distinct

minority (Hine-St. Hilaire, 2006). Afro-Caribbean students are also different, in that they speak English or may lack the distinct accents of their parents, and are identified racially by others (Hine-St. Hilaire, 2006). Afro-Caribbean students are also of various generation statuses (Waters, 1994). Those considered to be first generation may fall into three categories; (a) they immigrated to the United States as adults, (b) they immigrated to the United States as children and have been a part of the educational system prior to college, and (c) they are in the United States strictly to get an education and return to their home countries. The second generation students are those born in the United States to parents who emigrated from the Caribbean. The generational status of students further contributes to the complexity of understanding the experiences of Caribbean students.

Afro-Caribbean students are often studied in homogeneous samples identified by the monikers "Black or African American", and little to no research has contributed to the knowledge of ethnic identity in this population. This may be based on the similar phenotypic expression of genes in most individuals of African descent. In an effort to bring a nuanced view, the literature reviewed in this research will focus on ego identity development and ethnic identity as it has been studied in Black adolescents and college students. Ego identity development was utilized by Jean Phinney in her development of the Multigroup Ethnic Identity Measure (MEIM). Phinney's theory utilizes Erikson's ego identity development theory conceptualized by Marcia as its theoretical foundation. What follows is an explanation of each theory, and how it has been studied and applied to Black college students. A brief explanation of Afro-

Caribbean identity is also included. Due to the lack of research and application of ethnic identity theory to Afro-Caribbean students, a comparative explanation is offered in terms of African American adolescents as a benchmark.

Ego Identity Development Theory

Research on identity formation has focused on ego or personal identity and reference group orientation (Gardner-Kitt & Worrell, 2006; Marcia, 1966). The theory of ego identity development that is commonly used in Psychology is that of Erik Erikson. Erikson (1963) proposed eight critical periods of development of the human life cycle commonly referred to as psychosocial tasks. Erickson's theory purports that as an individual matures, he or she needs to negotiate each task before moving on to the later stages of development. Successful negotiation of each stage is critical towards becoming a psychologically healthy individual. Erikson posits that a lasting ego identity cannot be established without the trust of the first stage and the successful completion of the subsequent phases through adulthood. The stages begin at birth through age 18 months, where the infant negotiates between trust and mistrust. Erikson asserts that development of trust is dependent on how responsive and consistent the parent is with basic needs being met. This is particularly true on the areas of care and food. The premise of this is that the infant must first form a trusting relationship with the parent in order for mistrust to not develop. As a toddler (ages 18 months to 3 years), the negotiation between autonomy and shame/doubt occurs. This stage is the beginning of the development of self control and self confidence for children (Sparrow, 2005). This negotiation takes place in tasks such as toilet training, and children

feeding and dressing themselves. Parents facilitate their children's development by not being overprotective at this stage, as the level of protectiveness will influence the child's ability to successfully negotiate this stage. The adverse effect of parents being overprotective is that the child will develop shame and doubt in his/her abilities. During the initiative versus guilt (ages 3 to 6 years) stage, the child continues to take initiative and are typically eager for responsibility. If this is not encouraged, the child will believe that what they want to do is wrong and develop a sense of guilt. The next stage of industry versus inferiority (ages 6 to 12 years) is marked by the child's need to be productive in several areas and to do work on their own. The areas of importance during this time are academics, group activities and friends. Difficulty with any of these leads to a sense of inferiority. The fifth stage takes place during adolescence and the negotiation is between identity and role confusion. Marcia (1966) proposed that the formulation of psychosocial identity takes place here. The adolescent child strives to achieve a sense of identity in occupation, sex roles, politics, and religion.

Ego identity development theory stresses the importance of an active search for identity during adolescence (Johnson, Buboltz Jr., & Seemann, 2003). The most utilized operationalization of Erikson's work has been Marcia's identity status model (Schwartz, Zamboanga, Wang, & Olthuis, 2009). Various researchers (Phinney J. S., 1989; Schwartz et al., 2009; Evans, Forney, Guido, Patton, & Renn, 2010) have utilized this model to examine identity in college students. The traditional college student enters college where they may be transitioning from adolescence to young adulthood. This period of development is extrapolated in Marcia's theory.

Marcia (1966) proposed that adolescents and young adults can typically be categorized as being in one of four ego identity statuses: identity achievement, foreclosure, moratorium, and diffusion. In establishing identity achievement, Marcia (1966) used the variables of crisis and commitment to operationalize Erikson's theory. It is important to note that the statuses in this theory all take place within the identity vs. role confusion stage. The status of the individual is determined by the two variables of commitment and crisis. Crisis is the period of engagement where exploration and commitment takes place. Each identity status is characterized by the degree of exploration and commitment to ideological and interpersonal issues (Johnson et al., 2003). The foreclosure status is defined by the presence of commitment, but without self-exploration having taken place. The individual at this status may base their commitment on family values and beliefs without exploring alternatives of their own. The diffusion status does not entail exploration or commitment, it can be considered as being pre-crisis (Johnson et al., 2003). The moratorium status is characterized by an active search and exploration process, but no commitment is made. The identity achievement status is characterized by the presence of exploration and a commitment to whatever issue is at stake. The ego identity statuses represent the degree to which self-concept or individual identity has been achieved as a unique individual living in the larger society (Miville, Koonce, Darlington, & Whitlock, 2000). It is a major part of self-concept. In his work with elementary school children, Burnett (1996) provides discrepant definitions for self concept and self-esteem; two constructs that are often used interchangeably:

> Self concept can be defined as the descriptive and evaluative beliefs that (children) have about significant multidimensional characteristics of the self, while self esteem is the global thoughts and feelings that children have about themselves as people, i.e. how much they like themselves (Burnett, 1996, p. 160).

Another level of self-concept is that of a collective identity; the collective identity is a significant component of one's self-concept, especially for members of non-dominant demographic groups (Tajfel, 1978). For people of color, the collective identity may become a psychologically central or salient part of the self-concepts due to a given socio-political history (Miville et al., 2000).The collective identity has been labeled as cultural, ethnic, racial, and group identities. Group identity is considered to consist of cognitive, evaluative and emotional components (Tajfel, 1978). The cognitive component is in the group members' awareness that they belong to a minority group which is markedly separate from other groups and they cannot rid themselves of their membership in the group (Tajfel, 1978). The value connotations associated with membership in a minority group makes up the evaluative component. Value connotations according to Tajfel (1978) include minorities being socially disadvantaged, comparison of their social position and circumstances as compared with other groups, and favorable or unfavorable judgments about the group. The emotional component is the way the individual feels about his group membership. Tajfel (1978) posits that when evaluations are negative and one cannot leave the group, a range of attitudes and strategies can be expected to occur such as a negative identity and self-

hatred. The interaction of individual and group identities can be explored with the construct of ethnic identity.

Phinney's Model of Ethnic Identity

A precursor to understanding ethnic identity is an understanding of ethnicity. Ethnicity is a socially constructed concept, referring to the characterization of a group of people who are perceived by themselves and others as having a common ancestry, shared history, shared traditions, and shared cultural traits such as language, beliefs, values, music, dress and food (Cokley, 2007). These cultural traits, traditions and values are often transmitted across generations. Phinney (1996) identified culture, ethnic identity, and minority status as three psychological components of ethnicity.

Phinney's conceptualization of ethnic identity is composed of two parts. The first component is a stage model that is based on Marcia's operationalization of ego identity theory. Phinney's stage model of ethnic identity utilizes Marcia's model of ego identity development as a framework for ethnic identity development in ethnic minorities. Phinney's model follows the logic of Marcia's in that identity achievement occurs at the end of a process which has been initiated by some form of a crisis. The model is similarly based on the degree of exploration, and commitment in each stage. In the case of ethnic identity development, a crisis refers to a period of engagement where the individual may choose among meaningful alternatives (Marcia, 1966) within an ethnic identity. The individual moves from a stage of diffusion to exploration, and finally ethnic identity achievement. The stage at which there is neither exploration nor commitment is referred to as diffusion; the moratorium is the stage of exploration, and

finally the individual should be able to gain ethnic identity achievement. Phinney has applied the same statuses of Marcia's (1966) model to ethnic identity development and presents them as stages. Figure 1 in the appendix summarizes Phinney's (1989) stages of ethnic identity development.

In the Diffuse stage, an individual may or may not have made a commitment to their ethnic identity. In the case of someone who may be in the diffuse stage, there has been no engagement in exploration, and no commitment made. Some characterizations of this stage are a preference for the dominant culture, and little thought or interest given to ethnicity. On the other hand, someone in the foreclosed stage may have a committed ethnic identity, but it was not as a result of exploration; it may be due to parental influence and transmission of values (Marcia, 1966; Phinney, 1990). Positive ethnic attitudes may have been absorbed from parents or other adults, and an individual may not show a preference for the majority group although they have not thought through the issues for themselves (Phinney, 1989). Depending on the socialization experience, feelings in both of these cases may be either positive or negative regarding one's own ethnicity (Phinney, 1990).

Moratorium, the second stage is evidenced by exploration, and some confusion about the meaning of one's ethnicity (Phinney, 1989). This stage may take place as the result of a significant experience that forces an awareness of one's ethnicity, which is followed by an intense process of immersion in one's own culture. This immersion process involves participating in activities such as reading to understand more about one's ethnic group, talking to people who share the same ethnicity, going to ethnic

museums, and participating actively in cultural events (Phinney, 1990). Although a commitment has not yet been made, the individual may begin to reject values of the dominant culture.

The final stage, achieved ethnic identity status, is characterized by a clear, secure understanding and acceptance of one's ethnicity (Phinney, 1989). After going through the exploratory stage, there is a deeper understanding and appreciation of one's own ethnicity. This stage may require resolution or coming to terms with cultural differences between the ethnic group of origin and the dominant culture group; as well as the lower status of one's own ethnic group in society (Phinney, 1990). Ethnic identity achievement does not necessarily imply a high degree of ethnic involvement; as individuals could be clear about their ethnicity without wanting to maintain the ethnic language or customs of their groups of origin (Phinney, 1990). This is why it is important to understand the meaning of ethnicity and the various components that compose ethnic identity. Phinney explains that:

> There are at least three aspects of ethnicity that may account for its psychological importance. These include (a) the cultural values, attitudes, and behaviors that distinguish ethnic groups; (b) the subjective sense of ethnic group membership (i.e., ethnic identity) that is held by group members; and (c) the experiences associated with minority status, including powerlessness, discrimination, and prejudice. (Phinney, 1996, p. 919)

The second component of Phinney's model focuses on cultural values, attitudes, and behaviors that distinguish ethnic groups and the subjective sense of ethnic group

membership. The model lacks a clearly defined relationship of the stages of ethnic identity development with the aspects of ethnic identity. While it is clear that a higher score on the MEIM represents ethnic identity achievement, it is not clear how scores can be translated into the other stages of ethnic identity development. The items of the measure also do not directly address the aspect of minority status and the related experiences. Cokley (2007) does offer, however, that the components of this model are not mutually exclusive and overlap with one another. The overlap is apparent in the first two psychological components but not in the aspect of minority status. This aspect may be where Afro-Caribbean individuals differ from some minority groups in the United States.

Afro-Caribbean individuals in the United States can be classified as a voluntary minority group. Voluntary minority groups are those who moved willingly to the United States in the hope of a better future and do not believe that their status on the society is forced (Ogbu & Simons, 1998). Ogbu and Simons goes on to explain that involuntary minority groups are those who were conquered or enslaved and interpret their status in society as being forced on them by White people. The unique socio-political experiences of Afro-Caribbean individuals will be extrapolated in a later section of this literature review.

Multigroup Ethnic Identity Measure (MEIM)

The MEIM is Phinney's operationalized stage model of ethnic identity achievement in minority-group adolescents (Ponterotto & Park-Taylor, 2007). It was created as a measure of exploration and commitment using an existing ego identity

development instrument as a starting point (Fischer & Moradi, 2001). The scale has been revised several times, and the current version that is most widely used consists of 12 items with response items included on a 4-point Likert-type scale.

A major conceptual question in ethnic identity research is whether or not the uniqueness of each group makes it impossible to generalize the measurement of ethnic identity (Phinney, 1992). Phinney introduced the MEIM to the psychological literature in an article published in 1992. In that study, Phinney focused on examining ethnic identity as a general phenomenon relevant to diverse groups.

The MEIM was conceptualized to measure three components of ethnic identity that are believed to be common across groups; affirmation and belonging, ethnic identity achievement, and ethnic behaviors (Phinney, 1992). Self-identification is assessed as well, and refers to the label that one gives to themselves as a member of an ethnic group (Phinney & Ong, 2007). This is not a scored component, rather participants are asked to self-report their ethnicity. The other components are derived from the scored response of the 12 items. The component of affirmation and belonging refers to the sense of group membership and attitudes toward the individual's group (Roberts et .al., 1999). Belonging to a group, and having knowledge of its history and traditions becomes meaningful when there is a process of exploration and ultimately a clear and confident identification of one's ethnicity. Ethnic identity achievement, as previously discussed, is the extent to which an individual has a clear and confident sense of their ethnicity. Ethnic identity achievement is conceptualized as a continuous variable, ranging from the lack of exploration and commitment to evidence of both

(Phinney, 1992). Ethnic identity achievement is based on a sense of belonging to an ethnic group with a common history, culture and customs. The MEIM assesses both for involvement in social activities with members of one's group as well as participation in cultural traditions (Phinney, 1992). Ethnic behaviors are activities associated with group membership such as participating in activities and traditions specific to the ethnic group (Roberts, et. al., 1999).

Phinney's (1992) ethnic identity model and measure has been used and validated with a number of ethnic groups. The original construction and validation was completed with Asian American, African American, Hispanics, Caucasian and mixed background high school participants (Phinney, 1992). The results of the original investigation yielded a single factor model for ethnic identity, due to the sub-factors of affirmation/belonging and ethnic identity achievement scales being highly correlated (.52), and no coefficients being found for ethnic behaviors. Although the exploratory factor analysis done by Phinney found one factor, correlations among the three components were examined.

A follow-up study and validation of the MEIM was conducted by Roberts et al. (1999). The results of this study introduced a two-factor model for the MEIM. Roberts' study utilized a larger sample than the original MEIM study done by Phinney. This study's sample size allowed for both an exploratory and confirmatory factor analysis of the structure within and across ethnic groups (Roberts et al., 1999). It was hypothesized that the results of this investigation would yield a two-factor model (affirmation/belonging and exploration) of the MEIM. This is based on Roberts'

argument that ethnic behavior is not a part of major ethnic identity theories and may instead be considered to be an aspect of acculturation. The exploratory factor analysis in the Roberts et al. 1999 study originally indicated three factors; however, one factor was made up of two items which was then eliminated because of model fit criteria. Subsequent analyses yielded two factors. Factor 1, labeled affirmation, belonging and commitment explained 51.2% of the total variance and included five items from the original affirmation/belonging subscale and two items about commitment. Factor 2, labeled exploration explained 41.6% of the total variance and was made up of five items. Three of these items were from the original ethnic identity achievement scale, and two items were from the ethnic behaviors scale. The confirmatory factor analysis in Roberts and colleagues' (1999) study also supported the hypothesized two-factor structure of the MEIM.

Other studies have utilized the MEIM in international samples such as Australian (Dandy, Durkin, McEvoy, Barber, & Houghton, 2008), Zimbabwean (Worrell, Conyers, Mpofu, & Vandiver, 2006) and Korean individuals living in the United States and China (Lee R. M., 2001). Additional studies have been conducted with African American adolescents and college students (Johnson & Arbona, 2006; Reese, Vera, & Paikoff, 1998; Seaton, Scottham, & Sellers, 2006). However, to date, no such studies have been conducted with Afro-Caribbean individuals in colleges and universities or otherwise.

The current study will utilize the two factor structure introduced by Roberts and colleagues (1999) and subsequently endorsed by Phinney (2007). The

affirmation/belonging factor is based on the component of ethnic identity that includes a sense of belonging to an ethnic group and commitment to that group along with pride and positive feelings about the group (Roberts et al., 1999). The second factor of exploration is based on the process individuals experience in terms of exploring, learning about, and becoming involved in their ethnic group. Once the hypothesized factor structure is confirmed, each component will be examined independently. This will be done to confirm the assertion that although both factors tend to be highly correlated, they are each distinct aspects of ethnic identity (Roberts, et al., 1999).

Afro-Caribbean American Identity

In conducting this literature review, it was found that ethnic identity has been studied among Afro-Caribbean populations within the discipline of Sociology, much more so than in Psychology. In this regard, sociologist have found that, Afro-Caribbean students tend to assert a national-origin identity in order to distance themselves from a label they see as associated with negative stereotypes and discrimination, or to resist being categorized as African American (Feliciano, 2009; Waters, 1994). Meaning that, despite being labeled as African American, these students self-identify as Jamaican, Haitian, Trinidadian, etc., reflecting their national identities and not their race (Hall & Carter, 2006). This argument brings into consideration the ongoing debate in the psychological literature in regards to racial versus ethnic identity.

There is disagreement in the psychological literature concerning the constructs of ethnic and racial identity (Cokley, 2007). Janet Helms, who developed the White Racial Identity Model as well as the Racial Identity Attitude Scale, states that some

individuals use the term ethnicity as a euphemism and proxy for race (Cokley, 2007; Helms, 2007). Phinney used the term ethnicity because of the disagreement concerning the definition of race in psychology (Cokley, 2007; Phinney, 1996; Phinney & Chavira, 1992). There is, however, agreement that race and ethnicity are social constructs that do not have objective, generally agreed upon scientific definitions (Cokley, 2007; Sellers, Smith, Shelton, Rowley, & Chavous, 1998; Worrell, 2000). Ethnicity is used to describe a group of people who have the same ancestral and historical origin and also share language, beliefs, values, music, and food. Race is used to describe similarities in the phenotypic expression of genes such as skin color, facial features and country/region of origin. Similarly, identity in each of these constructs is based on the sense of belonging, level of participation and evaluation of group membership for individuals. Researchers have found that Afro-Caribbean individuals identify in terms of ethnicity and not race (Feliciano, 2009; Hall & Carter, 2006).

Feliciano (2009) found that naturalized citizens and non-citizens are much more likely than those born in the United States to identify in national terms; non-citizens who have been in the United States less than 20 years are the most likely to identify solely with their country of origin instead of being identified as hyphenated Americans. Feliciano explains this influence of ethnic identities as being a result of characteristics such as gender, national origin and parents' birthplace. Hall and Carter (2006), however, believe that Afro-Caribbeans have adopted negative stereotypes of what it means to be Black in America and prefer to not be associated with the African-American identity. These explanations can be understood in terms of their subjective

perspectives. The sociological perspective offers that due to the focus placed on the color of one's skin, the ethnic identity of Afro-Caribbeans is often ignored (Hine-St. Hilaire, 2006). The psychological perspective of ethnic identity is based upon models placed in the context of a racialized society. Afro Caribbeans have not been reared in a racialized society, but one based on class (Hine-St. Hilaire, 2006).

The Caribbean islands, very much like North America were initially populated by the native people, Amerindians before "discovery" and colonization (Moore, 1995). Slavery was also a part of the islands' histories (Palmer, 2006); however, once slavery was abolished, the colonies consisted of mostly people of African descent (Murdoch, 2009). In countries like Trinidad, a colony of Great Britain, African descendents owned land and had a significant degree of independence (Hine-St. Hilaire, 2006). Once slavery was abolished, the labor force came in the form of indentured servants from India and China (Murdoch, 2009). It is in this tradition that the Caribbean islands have continued to be diverse societies, with a hierarchical class structure in place (Hine-St. Hilaire, 2006).

The dichotomous social structure of the United States and the Caribbean creates complexity in the Afro-Caribbean individual's identity. The class structure in the Caribbean is a socially stratified community composed of the lower, middle, and upper classes (Hine-St. Hilaire, 2006). One's position in a given community is based on how much money he or she has. Upward mobility is made possible by working very hard and acquiring homes and businesses (Hine-St. Hilaire, 2006). The class system for the most part is not stratified by race and the majority population in the Caribbean is

Black. When Afro-Caribbeans leave their countries of origin for the United States, they enter a racialized society in which they become a minority. Adjustment becomes difficult as they are denied the privileges and cultural status they enjoyed prior to migrating to the United States (Hine-St. Hilaire, 2006). Unlike the class based society of their origin, Afro-Caribbeans have difficulty moving out from the racial category in which they are placed based on the color of their skin in the racialized American society. Although they stress their nationality and ethnicity as Afro-Caribbeans, they face overwhelming pressures in the racialized United States to identify only as Black (Waters, 1994).

There is a lack of research on identity development among Afro-Caribbean adolescents. What has been clear is that Afro-Caribbean adolescents are faced with a choice of whether to identify as American Blacks or to maintain an ethnic identity reflecting their parents' national origin (Hine-St. Hilaire, 2006). What is not clear is when this choice in identity occurs. One indication is that of "reactive ethnicity," Feliciano (2009) describes this concept as ethnic identities being shaped by life experiences, such as political events or experiences of discrimination. As with the model of ego identity development (Marcia, 1966) and various models of ethnic and racial identity (Phinney, 1990), shifts in identity transpire as crises occur. Because of the lack of research and information on ethnic identity development in Afro-Caribbean adolescents, what follows is a description of ethnic identity development in Black adolescents. The psychological literature has presented an aggregated view of this

population, and the diversity within the Black population in the United States has not been reflected in the literature thus far.

Ethnic Identity in Black Adolescents

The identity development literature explores the development of the sense of self from childhood to adulthood. For Black individuals born in the United States, an important part of this sense of self is their ethnic identity. In a study of college students from four ethnic groups, Phinney and Alipuria (1990) found that ethnic minority students rated ethnicity as a central identity concern, equal to religion and above politics. Aries and Moorehead (1989) found that among Black female adolescents, ethnicity was the domain most predictive of overall identity status and was regarded by participants as the area most important to self-definition. Research suggests that the stronger one's ethnic identity, the greater the contribution that identity makes to one's self-concept (Phinney, 1996).

Research has found that members of racial minority groups, who are frequently disadvantaged and the targets of prejudice and discrimination, do not suffer from low self-esteem (Twenge & Crocker, 2002). Using social identity theory, Twenge and Crocker (2002) explain that when group identity is salient and their group is devalued or compared unfavorably with other groups; people try to attain a positive in-group identity by emphasizing the attractive aspects of their group. That is, they redefine negative stereotypical qualities as positive, and favor in-group members over out-group members. This theory may explain the positive correlation of ethnic identity with self-esteem, especially in Black children. Researchers have established that a positive

relationship exists between ethnic identity and self-esteem (Phinney, 1989; Phinney, Cantu, & Kurtz, 1997). To examine changes with age in ethnic identity and self-esteem, Phinney and Chavira (1992) assessed 18 adolescents from three ethnic groups (Asian American, Black, and Hispanic) at age 16 and three years later. Results indicated that self-esteem and ethnic identity were significantly related at each time period that these constructs were assessed and across the three-year time span (Phinney & Chavira, 1992). As previously discussed, the psychological literature has not addressed the relevance of ethnic identity to Afro-Caribbean individuals. When Afro-Caribbean individuals migrate to the United States, they become ethnic identity status becomes more relevant as they experience pressure from U.S. culture to identify as Black. The current investigation is a starting point for this unexplored area of research.

The purpose of this study is to validate the MEIM on a sample of Afro-Caribbean college students. The knowledge gained by this investigation will serve to fill the gap in the psychological literature regarding this population. Ethnic identity has been touted as an important aspect of development in people of color, but is often presented in a homogeneous form. By disaggregating the Afro-Caribbean college student population, a more accurate view of this construct can be attained. This study is also adhering to the call by researchers to reevaluate the theory of ethnic identity and the manner in which it is measured.

CHAPTER III

METHODS

Participants

The original sample consisted of 248 participants drawn from a larger national study on culture and identity collected at 26 universities from across the United States. Participants were from universities in the Southeast (82%), Northeast (12%), Midwest (3%), Southwest (2%) and Western (1%) United States. The universities are also diverse in terms of large public universities, smaller liberal arts colleges, as well as private universities and liberal arts colleges. Students were included in this sample if (a) they were born in a Caribbean country, or (b) one or both parents were born in a Caribbean country. A significant portion of responses were missing from 17 participants. These responses were completely blank. Ultimately, the usable data for the analysis was available for 231 participants. The method of dealing with the missing data will be further discussed in the results section. This data consisted of 155 students born in the United States and 74 not born in the United States. There were missing responses for 2 students on this item. The average age was 20.42 years (*SD*= 3.42), with a range from 17- to 48- years old consisting of 51 males and 180 females. The Caribbean countries represented were Trinidad & Tobago, St. Kitts & Nevis, Jamaica, Barbados, Haiti, St. Croix- U.S. Virgin Islands, Guyana, Dominica, the Bahamas, St. Lucia, Turks & Caicos, Tortola- British Virgin Islands, Anguilla, St. Martin and St. Vincent. Of the students not born in the United States, 25 were born in Haiti and 28

were born in Jamaica. The remaining 21 students were born in the remaining countries represented in the sample.

Measures

The developers of this national survey utilized a standard 5- point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree) for all responses. In order to maintain the structure of scoring for each measure, the original responses were re-coded accordingly. None of the original measures utilized a score of "neutral" so these scores were re-coded from "3" to "0" to avoid inflating the reported scores. In keeping with this, responses of "4" were re-coded to "3", and "5" were re-coded to 4.

Multigroup Ethnic Identity Measure (MEIM). The MEIM measures three aspects of ethnic identity; affirmation and belonging, ethnic identity achievement, and ethnic behaviors (Phinney, 1992). The scale consists of 12 items with responses on a 4-point Likert-type scale ranging from 1 (strongly disagree) to 4 (strongly agree). In this survey instrument, the scale ranged from 1 (strongly disagree) to 5 (strongly agree) and were re-coded as previously discussed. A higher score on the MEIM represents a more positive ethnic identity (Phinney, 1992). In this sample, the mean item score was 2.66 and the internal alpha reliability estimate was .89.

Rosenberg Self-Esteem Scale (RSE). The RSE measures self-acceptance (Rosenberg, 1989). It consists of 10 items on a Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). In the modified instrument used in this survey, the scale ranged from 1 (strongly disagree) to 5 (strongly agree), the data was re-coded as previously discussed. Higher scores represent higher self-esteem (Rosenberg, 1989).

In this sample, the mean item score was 1.85 and the internal alpha reliability estimate was .81.

Center for Epidemiologic Studies Depression Scale (CES-D). The CES-D measures depressive symptomatology in the general population consisting of 20 items rated on 4-point scale (0 = *rarely or none of the time* to 3 = *most or all of the time)* (Radloff, 1977). In the modified instrument used in this survey, the scale ranged from 1 (strongly disagree) to 5 (strongly agree), the data was re-coded as previously discussed. Higher scores represent greater psychological distress (Radloff, 1977). In this sample, the mean item score was 1.42 and the internal alpha reliability estimate was .90.

Data Analysis

Analyses were conducted using the Statistics Package for the Social Sciences and AMOS (SPSS for Windows Version 16.0.2, 2008). A confirmatory factor analysis was utilized in order to confirm the hypothesized factor structure of the MEIM with this sample in terms of goodness of fit. Correlations to determine the internal reliability and construct validity of the MEIM and, multivariate analysis of variance to determine group differences within the sample were conducted. Additionally, criterion validity was examined between the MEIM and measures of self-esteem and depression. The measures utilized are the Center for Epidemiologic Studies Depression Scale and the Rosenberg Self-Esteem Scale.

Confirmatory Factor Analysis. Confirmatory factor analysis (CFA) is a theory driven technique for hypothesis testing of a relationship between observed variables and their overarching factors (Schrieber, Nora, Stage, Barlow, & King, 2006) . In this

analysis, CFA was utilized to confirm the hypothesized factor structure of the MEIM and to examine its internal validity for use with an Afro-Caribbean sample. In discussing critical issues in the measurement of ethnic and racial identity, Cokley (2007) admonishes that the most thorough psychometric practice would be to conduct a confirmatory factor analysis and to test the structural variance of the measure. A confirmatory factor analysis was conducted because past research has indicated that there is a need for confirmatory factor analysis assessments in diverse samples across race, ethnicity and age (Cokley, 2007 & Ponterotto, et al, 2003). In this study, confirmatory factor analysis was utilized to assess construct validity. This method is useful in evaluating factor invariance across groups (Jackson, Gillaspy Jr., & Purc-Stephenson, 2009). Jackson and colleagues (2009) provided a checklist of reporting guidelines for CFA methodology. The main components of the checklist involve theoretical formulation and data collection, data preparation, analysis decisions, and model evaluation. These guidelines were utilized in this analysis. The CFA model for the MEIM is based on Phinney's theory of ethnic identity. The designated model in this study is based on the scoring and factor instructions of Roberts and colleagues' 1999 study on the structure of the MEIM. This model was later endorsed by the measure's author Phinney (2001,2007). The results of the 1999 study indicated a two factor model for the MEIM. As previously discussed, the MEIM total score is derived from the average of a participant's responses. Roberts et al.'s analyses yielded two from the 12-item scale and were labeled factors Exploration and Affirmation/Belonging.

Hypothesis. The following hypothesis was tested in this study: the proposed two-factor model will be a good fit, with model fit as demonstrated by the comparative fit index (CFI) being between .90 and .97. This range is oftentimes suggested in confirmatory factor analysis (Jackson, Gillaspy Jr., & Purc-Stephenson, 2009).

Reliability and Validity Estimates. The psychometric properties of the MEIM (Phinney, 1992) scales established in the confirmatory exploratory factor analysis were examined. The MEIM items from each factor were averaged separately to create scale scores, with higher scores representing a more positive ethnic identity. Then, the coefficient alpha for each scale was calculated to establish initial internal reliability estimates. And finally, the inter-correlations of the scales were examined, to establish initial construct validity.

Ethnic Identity, Self-Esteem and Depression. To establish concurrent validity, the relationship between self-esteem and depression were examined. Self-esteem has been highly correlated with ethnic identity in past studies of ethnic minorities. Results from a 3-year study indicated that self-esteem and ethnic identity were significantly related to each other at each time period and across the three-year time span (Phinney & Chavira, 1992). Thus, it is hypothesized that in the current study self-esteem will be positively correlated with MEIM and its subscales. In studies of ethnic identity, depression has been negatively correlated with ethnic identity (Lee & Yoo, 2004; Roberts, et al.,1999). A recent study found a stronger relationship of depression to suicidal ideation in college students who were less attached to their ethnic group reported than those who exhibited a stronger attachment to their group (Walker,

Wingate, Obasi, & Joiner, 2008). As such, it is hypothesized that the MEIM will be negatively correlated with depression.

Measures of self-esteem (RSE) and depression (CES-D) were utilized to examine their relationships with MEIM factors. Multiple regression analyses were performed to determine the unique contribution of each aspect of MEIM on self-esteem and depression.

Group Differences in Ethnic Identity. Using analysis of variance (ANOVA), group differences were examined in the MEIM scales by gender and generation status (immigrant vs. U.S.-born). Past research has shown that females tend to score significantly higher on measures of ethnic identity than males (Umaña-Taylor, Gonzales-Backen, & Guimond, 2009). Umana-Taylor and colleagues (2009) argue that this may be due to the fact that given their expected roles within the family; socialization messages conveyed to females may prompt processes of ethnic identity exploration and resolution. Hall and Carter (2006) posit that studying within group differences on the basis of generational status has implications for how psychologists can work best with first and second generation Afro-Caribbeans. It is expected that there will be a difference of scores on the MEIM scale based on gender and generation status. Due to the lack of information on this population, this particular part of the analysis will be exploratory in nature.

CHAPTER IV

RESULTS

Missing Data

Missing data in this study was handled by utilizing listwise deletions. This method was chosen based on the percentage of missing data. List-wise deletions are often thought of producing bias within analyses and also contributing to the loss of statistical power. This is especially true when data is not missing at random (Schlomer, Bauman, & Card, 2010). However, listwise deletion can produce unbiased parameter estimates when missing completely at random MCAR (Enders, 2001). The missing data in this study was due to item non-response and appeared to be (MCAR). This was confirmed by the computation of Little's (1988) MCAR test in SPSS using the missing value analysis (Schlomer, Bauman, & Card, 2010). This test implies that a non-significant p-value indicates the data is MCAR (Little, 1988; Schlomer, Bauman, & Card, 2010). In this case the *p* value was .57. There were 17 completely blank cases in the original data set and these were completely dropped from the analysis. Missing data ranged from a low of 2% for ethnic identity to a high of 23% for depression. Table 6 depicts the percent missing for each item.

Confirmatory Factor Analysis

A CFA of MEIM scores using AMOS 16.0 was conducted to test the goodness of fit of Roberts' et al. (1999) proposed two-factor model. Table 3 illustrates which items are designated to each factor. The theoretical formulation for the proposed two factor model is based on Roberts' et al (1999) investigation into the structure and

construct validity of the MEIM. The two factors identified in Roberts et al. (1999) were labeled affirmation/belonging and exploration. Based on this conceptualization five of the 12 items from the MEIM make up the subscale exploration. Items on this subscale demonstrate the extent, to which an individual is involved in their ethnic group, and explore and learn about it. The remaining seven items make up the subscale affirmation/belonging. Items on this subscale demonstrate an individual's sense of belonging to the group and positive feelings. Figure 2 illustrates the CFA constructed based on the two-factor model.

Using AMOS, two latent factors were constructed titled explore/search (5 items) and affirm/belong (7 items). MEIM items 1, 2, 4, 8, and 10 were loaded on the explore/search factor. MEIM items, 3, 5, 6, 7, 9, 11, and 12 were loaded on the affirm/belong factor (Roberts, et, al, 1999). The analysis revealed that the two factors were correlated at .83. The factor loadings ranged from .46, R^2 = .21 (item 1) to .80, R^2= .65 (item 6) and are depicted in Table 3.

Although there were 19 responses missing in the data, the maximum likelihood estimation function of AMOS assures multivariate normality in the distribution (Jackson, Gillaspy Jr., & Purc-Stephenson, 2009). The chi square/ degrees of freedom ratio for this model was 2.34 with a probability level less than .05. However the basis of goodness of fit will not be on this statistic as it can be restrictive in its assessment of only an exact fit (Ponterotto, Gretchen, Utsey, Stracuzzi, & Saya Jr., 2003). The comparative fit index (CFI) was .94. The root mean square error of approximation (RMSEA) was .08.

Reliability and Validity Estimates

The psychometric properties of the MEIM affirm/belong and explore/search scales were examined. The affirm/belong scale had a mean item score of 1.89 (*SD*= .86) and a coefficient alpha of .89. These estimates are based on a sample size of 215, with listwise deletions done by SPSS on 16 missing responses. The explore/search subscale had a mean item score of 2.95 (*SD* = 1.10) and a coefficient alpha of .73 based on an *n* of 221, with listwise deletions done by SPSS on 10 missing responses. Inter-correlations of the scales were examined, to establish initial construct validity along with the measures of self-esteem and depression.

Ethnic Identity, Self-Esteem and Depression

Measures for self-esteem (RSE) and depression (CES-D) were utilized to examine their relationships with MEIM factors. Multiple regression analyses were performed to determine the unique contribution of each aspect of MEIM on self-esteem and depression. Because of the random occurrence of missing responses in this dataset, the self-esteem and depression analyses were based on sample sizes of 161 and 153, respectively.

Self-Esteem. The mean score for self-esteem in this sample was 18.60 (*SD*= 7.85). The highest one can score on this scale is 40. Self-esteem was positively correlated with the MEIM ($r = .17$, $p = .01$). Self-esteem was also positively correlated with the explore/search subscale, the correlation was ($r = .15$, $p = .03$), and with the affirm/belong subscale ($r = .18$, $p = .01$). Also the MEIM subscales were correlated with each other ($r = 1$).

Depression. Participants mean score on the depression scale was 28.53(*SD*= 14.68). The highest one can score on this scale is 68. Depression was positively correlated with the explore/search subscale (r = .07, p=.19), and with the affirm/belong subscale (r = .156, p=.02. It was also positively correlated with the MEIM measure as a whole (r = .113, p = .08). These results are shown in Table 5.

Group Differences in Ethnic Identity

Using analysis of variance (ANOVA), group differences were examined in the MEIM scales by gender and generation status (immigrant vs. U.S.-born). Separate one way ANOVAs were conducted with gender and each of the MEIM subscale. While there was homogeneity of variance for exploration (p= *.35)* and affirmation (p= .22) the between subjects tests were not statistically significant. Similarly, with generation status, there was homogeneity of variance for exploration (p= *.93)* and affirmation (p= .15), but no statistical significance with the between subject tests.

CHAPTER V

DISCUSSION AND CONCLUSIONS

Little is known about Caribbean culture and identity in the fields of education and psychology (Greenidge & Daire, 2010). The purpose of this dissertation was to conduct an investigation in the area of ethnic identity in a sample of Afro-Caribbean college students. The goal was to contribute to the psychological literature and inform practice as it relates to this growing population in the United States. The strategy for achieving this goal was centered on the validation of a widely used instrument of ethnic identity the MEIM. While this construct has been widely used and validated, there are still unanswered questions concerning it, particularly with this measure. One major question relates to the debate in psychology about the constructs of racial and ethnic identity and the appropriateness of the use of measures. Another major question is due to the lack of knowledge in the field of psychology concerning Caribbean culture and identity both empirically and otherwise. Additionally, leading researchers have issued a call for the field to reevaluate the interrelationships between theory, measurement strategies, and instruments of racial and ethnic identity.

Although the field of counseling psychology and multicultural theory and literature has advanced to focusing on the cultural experiences of minority culture and its implications such as acculturation and within group differences, measurement implications have not been examined (Ponterotto & Mallinckrodt, 2007). This investigation was an attempt to address the measurement implications of this advancement and contribute to the dearth of knowledge on Afro-Caribbean college

students' ethnic identity. Following the advice of Ponterotto and Park-Taylor (2007) this investigation disaggregated Afro-Caribbean college students from a greater sample of self-identified Black students (including African and African American) for examination. While it is clear that the development of racial or ethnic identity is as a result of minority status for African Americans, this remains vague for other individuals and populations of African descent. The ambiguity of this is based on the status that individuals hold in their countries of origin. The United States is a highly racialized society as Obgu and colleagues (1998) pointed out voluntary minorities (immigrants such as Afro-Caribbean and African students) experience this in a different context. As a result of this significant distinction, it was hypothesized that while the construct of ethnic identity may be relatively applicable to this population, previously reported findings and implications in terms of self-esteem and depression may not be applicable.

The results of this study indicate that the MEIM is a two factor structure for Afro-Caribbean college students. The items of the measure are in the appropriate categories of affirmation/belonging and exploration/search. Based on these results, it can be said that the MEIM measures the construct of ethnic identity appropriately based on the two-factor model. It is important to note that the factor loadings were stronger on the affirmation/belonging subscale than on the exploration/ search subscale. This may be due to the fact that two of the items on the affirmation/belonging subscale are from the ethnic behaviors subscale of the original MEIM. The results of the CFA illuminate how much is not known about ethnic identity in this population.

Qualitative inquiry into this area can provide much needed answers. Gaining an understanding of Afro-Caribbean students' experience and understanding of race, culture and ethnicity with open ended questions will give more concrete evidence of the appropriateness of the construct of ethnic identity for them.

Participants with higher scores on the MEIM measure, and the two subscales had higher scores on self-esteem. This finding is consistent with past research highlighting the importance of self-knowledge and feelings of belongingness to a group to a positive self-concept and self-esteem (Smith & Silva, 2011). While statistically, this analysis confirmed the hypothesis that self-esteem will be positively correlated with MEIM and its subscales, the actual relationship between self-esteem and ethnic identity in this sample is a weak one (Kozak, 2009). The relationship between self-esteem and ethnic identity in this sample isn't as remarkable and supportive of past research where there has been a more distinct and robust relationship. This may be due to the different socialization experiences of Afro-Caribbean students in terms of the salience of group membership on identity development based on race or ethnicity.

Participants with higher scores on the affirmation subscale also had higher scores on depression. This is different from past studies in two regards. One being that depression is usually negatively correlated with ethnic identity (Roberts et al., 2999; Walker et al., 2008), and the other being that this study examined the bi-dimensionality of ethnic identity as measured by the MEIM. Utilizing the bi-dimensional approach highlighted the unique association of the affirmation aspect of ethnic identity development with depression. The correlation between affirmation and depression can

be due to any number of reasons. Due to the ambiguity of the relationship between Phinney's stage model and the MEIM, a person's score on the subscales and measure does not indicate what stage of identity development they may be experiencing. Very much like its theoretical foundation of ego identity development, one may not be able to arrive at ethnic identity achievement without negotiating the exploration aspect of each stage. Additionally, in the case of Afro-Caribbean students, having national pride can have negative consequences in a racialized society. Students may be accused of trying to separate themselves from other minority groups, as well as being un-patriotic.

Having all of these experiences may lead to acculturative stress and depression. Students of Afro-Caribbean descent living in the United States experience some level of acculturation. As they learn about the culture of the United States and negotiate their own values and beliefs within this context, they experience some acculturative stress. Acculturative stress is stress associated with the adaptation process students are experiencing in the new culture (Thompson, Lightfoot, Castillo, and Hurst, 2010). The findings of this study indicate that the relationship between ethnic identity and depression may be mediates by another factor. It is likely that the mediating factor is acculturative stress.

There were no significant differences in participant MEIM total and subscale scores based on gender or generation status. This is counter to previous research that has shown females tend to score higher on ethnic identity than males (Phinney 1990, 1992). A possible explanation for this is based on the unique experiences of Afro-Caribbean men and women in the United States. Past research the gender differences in

ethnic identity achievement have been based on the presumption that the female members of ethnic groups often solely carry out traditions such as cooking and other rituals. While this may be true within the home, Afro-Caribbean males often seek out cultural experiences outside of the home. With Afro-Caribbean individuals participating in gender specific cultural tasks and rituals, ethnic identity achievement is not disproportionate based on gender.

Cokley (2007) shared that the MEIM was not intended to provide culture specific information that would be useful in therapeutic or educational settings. He argued that its primary purpose is to study ethnic identity in general terms for the purposes of looking at common components of ethnic identity and comparing across ethnic groups. The relevance and findings of the current investigation clearly shows how past research has failed in attempts to utilize findings from the MEIM to provide culture specific information that purports to be useful in therapeutic and educational settings. While ethnic identity is a common occurrence in identity development, it does not have the same general effects and implications for all minority populations. In this case, ethnic identity did not have the implications on self-esteem and depression in Afro-Caribbean students.

Caribbean students tend to assert national-identity. The items of the MEIM may be interpreted as asking questions about national identity and participants may have responded in this context. Many participants in this study did list their islands of origin or their parents' in the ethnic identity question. Hall and Carter (2006) made the point that students who prefer to identify as Caribbean, actively assert that identity. Practice

of ethnic group customs and involvement as measured by the MEIM items does not necessarily mean that ethnic identity is achieved, when they are striving more for a national identity.

There were some limitations to this investigation. All of the measures collected were based on self-report. Additionally male participants were tremendously underrepresented accounting for about 22% of the sample under the best circumstances. Similarly the percentage of first generation students in this sample was 32%. Such disparities indicate that the results of this investigation may not be accurately representative of the Afro-Caribbean college student population. Finally, analyses did not take in to account the region of the country participants were from as well as the length of time participants have been in the United States. Such information could potentially contribute to ethnic identity achievement as well as its relationship with self-esteem and depression.

Future research should try to make a distinction between ethnic identity and national identity. Furthermore research on ethnic identity should take into account the tenets of the original theories of social identity formation. A significant attribute of such theories is minority status. The results of this investigation reinforce the idea that minority status in the United States may be the part of the psychological components of ethnicity that makes the difference. Unfortunately, this component is not accounted for in the MEIM or any other measure of ethnic or racial identity. Figure 3 demonstrates how accounting for varied minority status fits into the already existing theory. More research should be of a comparative nature. One example of this would be comparative

analysis of ethnic identity and self-esteem and depression in diverse populations of African descent (i.e., Afro-Caribbean, African American, African), as well as to majority populations. Such comparative analysis could also include measures of racial identity development which would provide insight into the more racialized aspect of American society. Finally, because there is an extreme lack of knowledge in the area of Caribbean identity, qualitative studies in this area will also be useful. Based on this study it can be surmised that the MEIM is indeed a two factor measure of ethnic identity. However, ethnic identity does not have the same relationship with self-esteem and depression as it has in previously studied Black/African American and minority populations in the United States.

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APPENDIX A

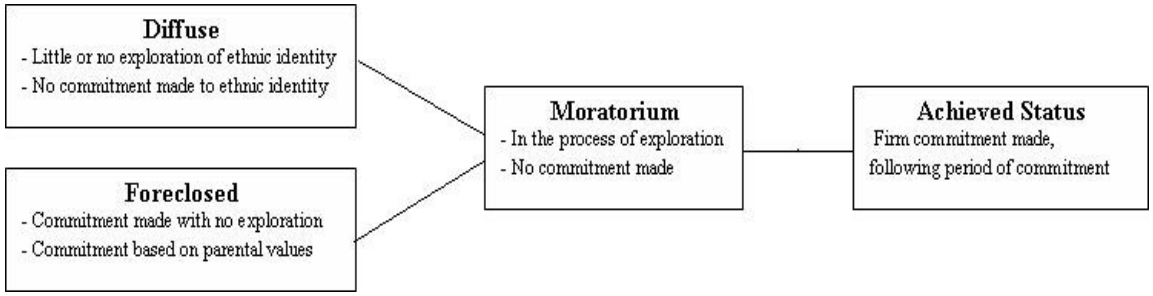

Figure 1. *Phinney's Model of Ethnic Identity Development*

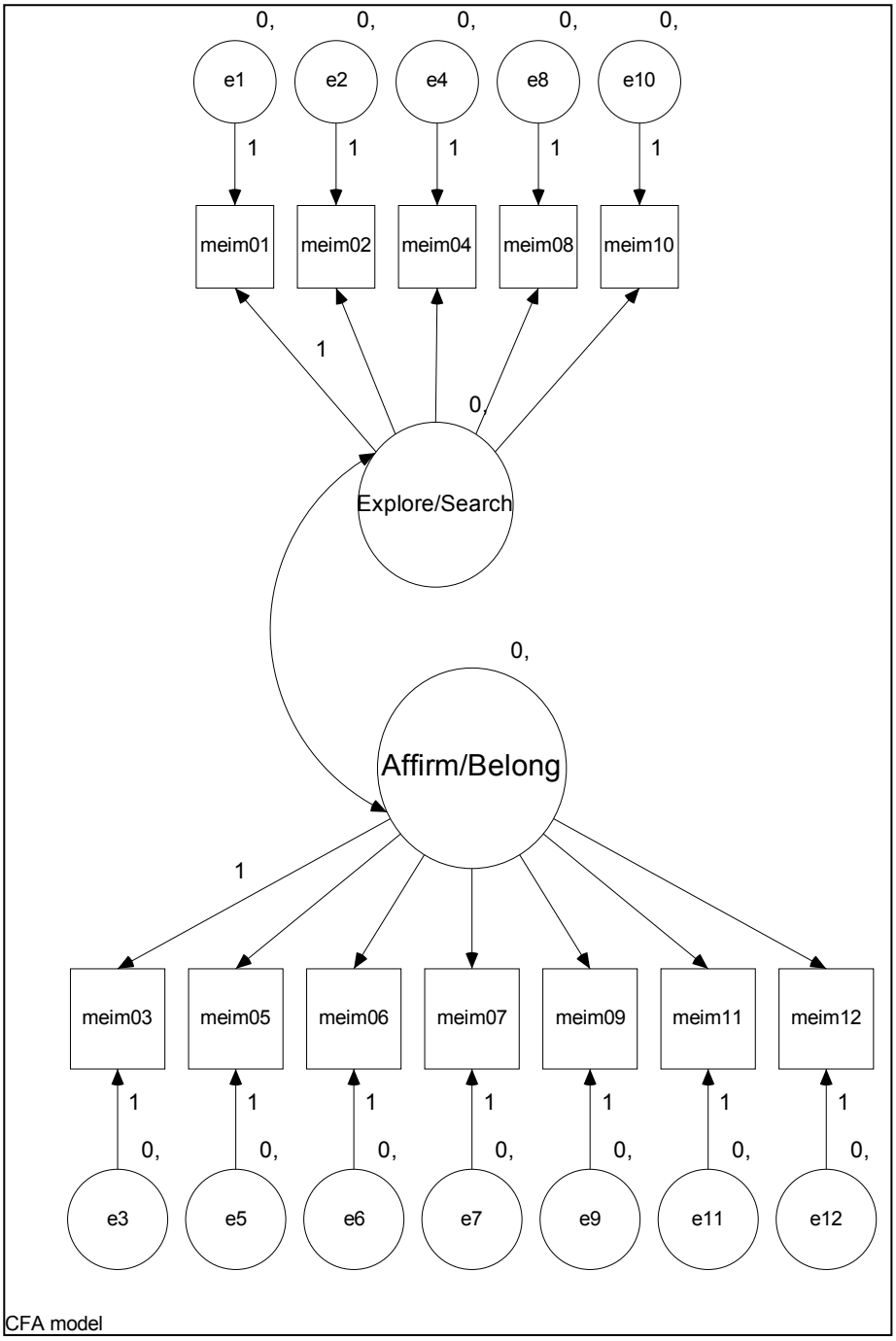

Figure 2. *CFA Model of MEIM*

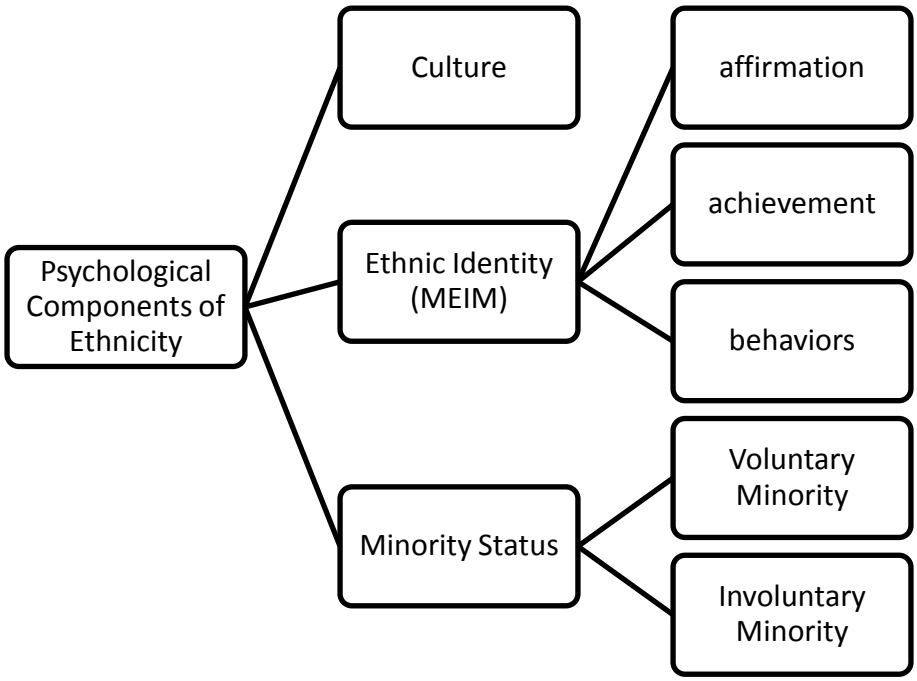

Figure 3. *Inclusion of Minority Status in Measurement of Ethnic Identity*

APPENDIX B

Table 1.

12- Item Multigroup Ethnic Identity Measure

In this country, people come from many different countries and cultures, and there are many different words to describe the different backgrounds or ethnic groups that people come from. Some examples of the names of ethnic groups are Hispanic or Latino, Black or African American, Asian American, Chinese, Filipino, American Indian, Mexican American, Caucasian or White, Italian American, and many others. These questions are about your ethnicity or your ethnic group and how you feel about it or react to it.
Please fill in: In terms of ethnic group, I consider myself to be_____
Use the numbers below to indicate how much you agree or disagree with each statement.
(4) Strongly agree (3) Agree (2) Disagree (1) Strongly disagree

1- I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.

2- I am active in organizations or social groups that include mostly members of my own ethnic group.

3- I have a clear sense of my ethnic background and what it means for me.

4- I think a lot about how my life will be affected by my ethnic group membership.

5- I am happy that I am a member of the group I belong to.

6- I have a strong sense of belonging to my own ethnic group.

7- I understand pretty well what my ethnic group membership means to me.

8- In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

9- I have a lot of pride in my ethnic group.

10- I participate in cultural practices of my own group, such as special food, music, or customs.

11- I feel a strong attachment towards my own ethnic group.

12- I feel good about my cultural or ethnic background.

Table 2.

Two-Factor Model of MEIM

Exploration	*Affirmation/Belonging*
1. I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.	3. I have a clear sense of my ethnic background and what it means for me.
2. I am active in organizations or social groups that include mostly members of my own ethnic group.	5. I am happy that I am a member of the group I belong to.
4. I think a lot about how my life will be affected by my ethnic group membership.	6. I have a strong sense of belonging to my own ethnic group.
8. In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.	7. I understand pretty well what my ethnic group membership means to me. 9. I have a lot of pride in my ethnic group.
10. I participate in cultural practices of my own group, such as special food, music, or customs.	11. I feel a strong attachment towards my own ethnic group
	12. I feel good about my cultural or ethnic background.

Table 3.
CFA Factor Loadings and Squared Multiple Correlations (N=231)

Item	*Explore/Search*	*Affirm/Belong*	R^2
1.	.46	--	.21
2.	.54	--	.23
3.	--	.56	.32
4.	.52	--	.27
5.	--	.75	.57
6.	--	.80	.65
7.	--	.74	.56
8.	.64	--	.42
9.	--	.75	.57
10.	.73	--	.54
11.	--	.75	.57
12.	--	.78	.61

Table 4.
Correlations of Self Esteem and MEIM (N= 161)

Self-Esteem	Explore	Affirm	Total MEIM	R	R^2	Adjusted R^2
Pearson correlation	.148	.179	.174	.183	.033	.021
P value	.031	.011	.014			

Table 5.
Correlations of Depression and MEIM (N= 153)

Depression	Exploration	Affirmation	Total MEIM	R	R Square	Adjusted R Square
Pearson correlation	.072	.156	.113	.165	.027	.014
P value	.190	.027	.082			

Table 6.
Percent of Missing Data per Item (N=231)

Item	*% Missing*
meim01	2
meim02	2
meim03	3
meim04	2
meim05	3
meim06	3
meim07	4
meim08	3
meim09	2
meim10	3
meim11	3
meim12	3
rses01	19
rses02	18
rses03	18
rses04	19
rses05	19
rses06	21
rses07	20
rses08	21
rses09	19
rses10	19
cesd01	23
cesd02	23
cesd03	23
cesd04	23
cesd05	23
cesd06	23
cesd07	23
cesd08	23
cesd09	23
cesd10	23
cesd11	23
cesd12	23

Continued

Table 6
Continued

Item	% Missing
cesd13	23
cesd14	23
cesd15	23
cesd16	23
cesd17	23
cesd18	23
cesd19	23
cesd20	23

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